

# CHURCH RECORD.

"Go ye into all the world, and preach the gospel to every creature."—*St. Mark*, xvi. 15.

"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—*Rev.* xiv. 6.

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No. 4.

## EPISCOPAL ACTS.

At a special ordination, held on the 10th April, 1822, at the chapel in Pineville, by the Right Rev. Dr. Bowen, the Rev. D. J. Campbell was admitted to the holy order of Priests. Morning prayer having been read by the Rev. Mr. Tschudy, of St. John's, Berkley, an appropriate sermon was delivered by the Bishop. The Rev. Mr. Deleveaux, Rector of St. Matthew's, and the Rev. Mr. Lance, Rector of Prince George, Winyaw, also were present, and assisted in the solemnities of the day. The Bishop, at the same time and place, administered the holy rite of confirmation.

On Sunday, the 19th of May, 1822, the Right Rev. Bishop Moore held an ordination at Walker's Church, Albemarle county, Virginia, and admitted the Rev. Edward R. Lippit, Herbert Marshall, and J. J. Robertson, to the holy order of Priests, and Mr. Charles H. Page to the holy order of Deacons.

[*Christian Journal.*]

## BISHOP DEHON.

There is about to be published in England, an edition of the Sermons of the late Bishop Dehon; with the Memoir of the Bishop, contained in Dr. Dalcho's History of the Church in South Carolina, prefixed; and accompanied with the sermon preached at his funeral, by Dr. Gadsden. If any profit shall arise from the publication in England, it is intended to be appropriated to "The Protestant Episcopal Society for the Advancement of Christianity in South Carolina," of which the lamented Bishop was one of the founders, and its first president.

## WORTHY OF IMITATION.

A clergyman of the south, writing to one of our number on the subject of missions, after mentioning that the total failure of the crops will prevent any general contribution from his

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parish this year, says, "Nevertheless, I shall do something from the little self-denying society of children, which still perseveres in the good work begun two years ago." This society is in the habit of laying aside a portion of its spending money, and the proceeds of some of those extra-comforts which parents are disposed to allow, and thereby forming a fund for the promotion of the gospel. And is not such an example as this worthy the imitation of some who are older than children?

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#### MUNIFICENCE.

Mr. Thomas Tracey, of Alexandria, by his last will and testament, devised to the treasurer of the Bible Society of the District of Columbia, for the use of said society, the sum of \$500, and a further legacy (residuary) of property, equal, perhaps, to \$20,000. He provides, that if the legatee should die without heir, or intestate, this property shall also be applied to the funds of the society. In his will he expresses himself as deeply impressed with the importance of the society to the Christian religion. It is considered as matter of justice to the deceased, as well as of useful example to the living, to record this munificent act of charity.

[Alex. Gaz.]

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#### ELIZA'S LETTERS.—NO. III.

We have just formed a society in our neighbourhood to educate a heathen child, to be called ———. The young ladies of my acquaintance are much interested in this new plan for doing good, and the Missionary Herald, which they receive in return, is read with great interest. Do you ask why? Because we feel ourselves among the number of those who are endeavouring to do good in the cause of missions—which is the cause of God. We calculate to meet together at least once a month; to spend a few hours in reading and conversation. The Herald will afford matter for reading, and while one reads, the others are to be employed in some kind of needle-work, the avails of which go to support our little heathen boy, whom we one day hope will become a Christian and *faithful follower of them who through faith and patience inherit the promises*. We have had one meeting, and it was very interesting. May I hope to enjoy your company at our next, which will be the first of the month?

You see, my dear Louisa, that almost every day brings a new opportunity for doing good. I find now enough to do, where I once thought nothing could be done.—All we want is but a heart to be active, and ways and means are easily discovered.

This plan of educating heathen children meets with daily encouragement, and is probably the one that will spread the gospel!

among the heathen. They must have preachers in their own kindred and tongue. Besides the long continued habits of the heathen cannot be easily overcome. It is with the young that our missionaries can hope to be extensively useful, by training them up in the *nurture and admonition of the Lord*. The time is coming when the knowledge of God will cover the earth, and the gospel of Christ be preached to every creature. That period is rapidly approaching, and how great should we esteem the *privilege*, to be in any way whatever a coworker with God.

O Louisa, let us remember, that our time is short, and whatever our hands find to do, let us do it with all our might.  
*Southern Intel.*]

ELIZA.

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#### SOUTH AFRICA.

The Rev. John Campbell, under the direction and at the request of the London Missionary Society, has performed a second journey into the interior of South Africa, and the result of his labours is just published in London, under the title of "Travels in South Africa," in 2 vols. 8vo., 700 pages, with a map and coloured prints. In this journey, "Mr. Campbell, aided by advantages which are out of the reach of ordinary investigators, has pushed his discoveries to a considerable distance beyond his former extreme advance in his first journey; and added something specific, and by no means unimportant, to our knowledge of African geography and civilization." It appears that a resident missionary in South Africa, of the name of Hamilton, accompanied Mr. C. in a part of the journey, and that in March, 1820, these two gentlemen, a Mr. and Mrs. Moffat, and the Hottentot drivers and attendants, reached Lattakoo. Much information respecting the customs and manners of South Africa, as well as their great need of Christian instruction, is contained in the three volumes; and the friends of religion ought to rejoice that the dark places of the earth are exploring, under the patronage of such enlightened men as those who compose the London Missionary Society. Some of the inhabitants were found not only in the most brutal ignorance, but in a state bordering on starvation. Our readers have heretofore been made acquainted with some striking facts relating to the noted chief in South Africa, named Africaner, once a most barbarous and revengeful monster, but more recently believed to be a sincere convert to Christianity and a meek disciple of Christ. We were much gratified in observing in Mr. Campbell's narrative, the following interesting account of this man, and the meek and devotional spirit which he manifested. On the 5th of July, Mr. Campbell returned to Lattakoo, accompanied by Africaner, formerly called "the old freebooter." He

had undertaken a five weeks journey with Mr. Moffat's books and furniture from Namaqualand, where Mr. M. had previously resided as a missionary. When they reached the Kraal of Berend, another African chief converted to Christianity, a considerable number of people assembled in the evening to worship God. "No congregation (says Mr. Campbell) could have sat more still, both without and within the tent, though there was a cold wind blowing, accompanied with darkness, thunder, lightning and rain."

"There was one circumstance," says Mr. C., "in this meeting of a very affecting nature. I saw before me, at this moment, worshipping under the same tent, and receiving the glad tidings of the gospel with much feeling, the noted Africaner, and Berend, the Griqua captain. Till their conversion, they were mortal enemies to each other. Berend was brought to feel the power of Divine truth several years before Africaner. When the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them, and soliciting them at the same time to unite with him in promoting universal peace, and the improvement of the people.

"Africaner and Berend are both judicious, excellent Christians, and their own feelings must have been strongly excited upon the present occasion. These patriarchal men are now kings, fathers, and priests in their domestic connexions. They instruct their families, preside among the people in the absence of missionaries, and breathe nothing but peace on earth and good will to men. Thus when God blesses his people he makes them blessings to others. With all the particulars relating to these chiefs in view, what would infidelity have said on contemplating so interesting a scene? Could her favourite system have exhibited such fruits, she would have called upon all men to fall down and worship her!

"The subject of address was—'The invitation of God to the ends of the earth, to look to *him*, and *him alone*, for salvation.' Berend, on this occasion, engaged in prayer, and Africaner knelt at his side. Twenty-four years before this time, they and their respective adherents fought for five days against each other on the banks of the Great Orange river. Africaner had now some intention of leaving the west side of Africa, and of taking up his residence in the vicinity of Berend for the remainder of his days."

Connected with the visit to the Griqua settlement at Campbell, is an extremely interesting biography of old Cornelius Kok, whose mild and liberal disposition has rendered him an object of attachment to all the various races by whom he is surrounded. An emphatic evidence of the good effects of African missions is afforded by the fact, that the son of this worthy man, though,



when he lived further north than his present residence, he was constantly suffering from the depredations of the Bushmen, no sooner shifted his dwelling to a country where the labours of the missionaries had been exerted among these indefatigable plunderers, than he found his property perfectly secure.

[*Christian Watchman.*]

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ASIA.

This continent is supposed to contain a population equal to that of the whole world besides. Supposing, therefore, that the world contains ten hundred millions of souls,—which would seem to be the most probable estimate,—Asia claims one-half of that number, or five hundred millions. If we compute, on the authority of the late much respected missionary, the Rev. H. Martyn, and other qualified judges, the Christians of all denominations in Asia, at two millions, and deduct this number from the estimated population of this quarter of the world, we shall find the immense balance of four hundred and ninety-eight millions of souls, for whom the Saviour died, and to whom he has expressly commanded his gospel to be preached, as yet entirely ignorant of that *Blessed Name*, than which “there is none other given under heaven among men, whereby they can be saved;” involved in the thickest shades of spiritual darkness; obedient to the power of Satan; without hope and without God in the world.

But it is probable that the truth is greatly exceeded in the above estimate of the Christians of Asia—I mean those who are *truly* such, who have been really converted from the error of their ways, and are turned from their idols to serve the living God, in sincerity, according to the gospel of his dear Son. It must be remembered, that the above number includes all the converts of Roman Catholic missionaries. They established themselves in several parts of Asia,—chiefly in India and China,—in the sixteenth century; and from that period to the present, with little interruption, have prosecuted the work of proselytism, with that indefatigable industry and persevering zeal, for which the Jesuits have been so conspicuous. During this lapse of time, their *nominal* success must have been, doubtless, great. But those at all acquainted with the history of these missions, or of others conducted by the same agency, will receive with considerable allowance the ostentatious statements of their missionary successes, and will readily believe, that a very great number of those enrolled under their banners, have had only a *name to live*, while, in reality, they were not only *dead in trespasses and sins*, but remained, *in heart*, wedded to the abominations of their native idolatry. We would not, how-

ever, rest such a belief on mere inference,—that might justly be considered unjust and uncharitable,—but would sanction it by testimony of the most unexceptionable sort—of those “whom the interests of their church would have tempted to conceal the truth, but whose knowledge and integrity compelled them to confess it.” “The Jesuit Joseph Acosta asserted, that, among thousands of Indians, who are said to be converted, there is scarcely one to be met with who knows any thing about Christ.” The Abbé Dubois, in his letter to Archdeacon Barnes, dated Mysore country, 15th December, 1815, amidst a variety of particulars respecting the miserable declensions and depravity of the Hindoo Christians of the Roman Catholic persuasion, makes this appalling and decisive statement: “In fact, for a period of nearly twenty-five years, during which I have conversed familiarly with them, and lived among them as their spiritual guide, I should not dare to affirm, that I have found any where a sincere and undisguised Christian among the Indians.”\* These testimonies are fully corroborated by those of almost all the Protestant missionaries of that country. They have uniformly found the Roman Catholic native converts, not only, in general, entirely ignorant of the fundamental truths of the gospel, but not distinguishable, except in name, from the unconverted heathen around them; that while they have been taught indeed to name the name of Christ, few, very few, have departed from their iniquities.

Making, then, all reasonable deduction from the estimated number of Christians in Asia, it would appear, that the number of heathen to whom the gospel is yet to become *the power of God unto salvation*, cannot fall very far short of the immense aggregate population of that quarter of the globe.

And when it is considered that, including missionaries of all descriptions, there cannot be, on an average, more than one missionary to *four millions of souls*, and moreover, that, on account of their unequal distribution, there are vast regions, containing a far more exceeding amount of population, which have never heard the sound of the preached word—what a call is there upon the favourable regards of all who wish the prosperity of Zion, and who feel the responsibility resting upon them, to diffuse, according to their ability, the knowledge of *the truth as it is in Jesus*. While, therefore, many of us may not consider ourselves bound to engage actively in the work of evangelizing that portion of the world, to which our remarks refer, and may justly consider it a paramount duty to devote our means and exertions, for some time to come, to the destitute members of

\* The above quotations are taken from page 91 of a very useful book, published by “The Incorporated Society for the Propagation of the Gospel in Foreign Parts,” being an abstract of their designs and proceedings, and called “Propaganda.”

our own household of faith; and to that unhappy country to which we owe a heavy debt: yet are we concerned to evince the sincerity of our interest for these, by rejoicing in the stupendous efforts to christianize benighted Asia, conducted principally by that favoured people to whom Providence would seem especially to assign the duty—and by anxiously marking the *signs of the times*, as they are continually developed in the progress of missionary exertions.

With this view, we will from time to time present such sketches of the Asiatic missions, as may be thought interesting, and as having a tendency to inflame our zeal, and encourage our hopes, in the more limited sphere of duty to which we are called.

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*The power of the Gospel, in making men love one another.*

The gospel of the Lord Jesus, when truly received, always opens the heart to feelings of benevolence. It has this effect on the most fierce and lawless savages. Some poor Greenlanders, who had received the gospel by the preaching of the United Brethren, hearing of the cruel destruction of a missionary settlement of the Brethren in America, were most sensibly affected, and felt the deepest compassion.

When they were told, that most of the European Brethren and Sisters were either shot, or burnt to death; but that the Indians had escaped to the settlement at Bethlehem, and that these poor refugees, together with a multitude of other people in similar circumstances, were kindly received at that place; they were so impressed with the relation, that they burst into tears, and immediately offered to make a contribution for the relief of the unfortunate sufferers.—“I,” said one, “have a fine reindeer skin, which I will give.”—“I,” cried a second, “have a new pair of reindeer boots, which I will send them.”—“And I,” said a third, “will send them a seal, that they may have something to eat and to burn”—as they eat the flesh, and burn the oil in their lamps. The whole scene was very affecting, and showed very forcibly the simplicity and benevolence of these Christians.

[*Ch. Missionary paper.*]

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“It is computed that the number of children exposed by their mothers in the streets of China, to perish, amount to 20,000 annually. In the city of Peking, it is part of the duty of the police officers, in their daily morning rounds, to pick up the infants that have been exposed during the preceding night. Many of the children are living, but by far the greater proportion, deceased. The dead are buried without the walls: the living are placed in foundling hospitals, and brought up by the government.”

## DOMESTIC INTELLIGENCE.

*New Churches.*

We are very happy to hear, that judicious, and it is hoped successful measures, have been taken for the erection of an Episcopal church, and the permanent support of an Episcopal clergyman, in the city of Natchez (Mississippi). It is stated that nine thousand dollars were subscribed on the first morning. On the second, the amount was increased to between eleven and twelve thousand dollars. Similar measures have also been adopted by the Episcopalians of Louisville (Kentucky), for the erection there of a commodious church. These are, indeed, auspicious beginnings. Our prayer to God is, that they may be crowned with success, and that they may prompt the pious emulation of the numerous members of our church scattered over the western regions, to make a vigorous effort to establish the Church among them, upon a respectable and permanent foundation.

We are gratified to learn, that the small but zealous congregation of Episcopalians at Wilkesbarre, are erecting a place of public worship, after the model of the handsome church at Easton, and that one of the members has pledged himself to defray one-fifth of the whole expense.

"The corner stone of a new Episcopal church was laid on the 29th of May, 1822, at Washington, North Carolina, with appropriate religious ceremonies, by the Rev. Richard S. Mason, Rector of Christ Church, Newbern."

## GENERAL MISSIONARY SOCIETY.

At the last meeting of the Executive Committee, two hundred dollars were voted to be applied to missionary purposes in the diocese of Ohio. This, we trust, is but an earnest of what the Episcopalians in the Atlantic states will enable us to do for that highly interesting portion of the vineyard of the Lord. The affectionate and earnest appeal of Dr. Chase must have been felt by every well wisher of our Zion.

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☞ All letters on the subject of the work must be *post paid*.

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